

THE KOREAN REPOSITORY.

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REVIEW OF THE GOSPELS OF MATTHEW AND JOHN.

THE editorial in the May *Repository* on the Translation of the Scriptures forms a fitting introduction to a review of the gospels of Matthew and John which have just been placed in our hands by the Permanent Executive Bible Committee.

All former versions belong to the pioneer stage of Mission work and while they have been used to great advantage; their necessarily imperfect character and numerous mistranslations have given occasion for long repeated calls for the best production which the Board of Translators could give us in their present stage of proficiency in their work. It was felt that, even tho this should soon have to give way to another translation, the result of the more deliberate and co-operative work of the whole Board, yet the individual work of the translators would surpass what we were then using. The Translators were loth to hand over their manuscripts in their present form before they had received the benefit of a critical revision from all the Board but in response to urgent and repeated requests consented to place them in the hand of the Executive Com. which has published an edition of 1,500 copies, not for indiscriminate distribution but for use in the native Church among Christians and inquirers. We have now before us this edition of the gospels of Matthew and John and the Acts of the Apostles with the expectation of soon receiving the whole New Testament.

An examination of the two gospels reveals so many excellencies and so many points of superiority over all former versions that to our mind they prove conclusively that the judgment of the translators and the Exec. Com. was right when they decided that it was not advisable to undertake a *revision* of former ver-

sions based on the Chinese, but that a *new translation* from the original should be undertaken.

The point of greatest superiority over all other versions and wherein consists the great merit of these translations is the smoothness secured through accuracy in the rendering of endings and connectives and the choice of words and their arrangement in the sentence. As all students of Korean know, the difficulties of the language disappear just in proportion as one acquires facility in the use of the proper connectives and verbal endings. The vocabulary of any language is not so difficult of acquisition, requiring merely a good memory and access to the people and their literature, but acquisition of the grammatical structure so as to be able to express the thought accurately and intelligibly to the natives is the great *desideratum*, which, in the Korean language, requires years of careful study and comparison.

That the translators have succeeded in securing translations showing a marked improvement in this respect is evident as soon as the books are placed in the hands of Koreans or read in their hearing. It is impossible to make mention of all the passages where this improvement is noticed. Often it is the result of slight alterations or turns of expression which tho not particularly noticeable to a foreigner, yet to the Korean make all the difference between a smooth and intelligible rendering of the thought and an awkward jumbling together of the same words which renders the thought ambiguous or unintelligible. It is sufficient to call attention to such passages as Matthew 5:20, 29-30; 8:29-34; 9:13; 10:37-42. Also in John 1:1-3; 4:1-15; 5:46; 6:25-27, 66-69; 7:6-10; 8:54; 12:48; 20:27.

Improvement is also marked in the correction of infelicities in the use of words, some of which have given very erroneous ideas, or confirmed superstitious views or have rendered the sense ridiculous. Instances of this are the substitution of 리벌 for 작별 Matt 4:22; 구지저 for 취망 in Matt 8:26; 녀인 or 녀편네 for 부인 in Matt 9:20, John 4:15 and elsewhere, altho the word 부인 has by mistake slipped into John 20:13; 어느 for 몇 in Matt 24:43 and 오기다 for 떠나다 in John 20:1. 어린양 for 양식기 in John 1:29 is better and the use of 보좌 for throne instead of 동상 which is so commonly used is certainly good.

There yet remain, however, a number of infelicitous and erroneous words which need correction. In the Lord's prayer in Matthew **면하다** is properly used but in the 15th. verse where it should again have been used **용서하다** is wrongly substituted for it. In 8: 20 **집** for **깃시** while intelligible, is clearly inaccurate. In 27: 63 "Sir" as applied to Pilate is translated by **쥬** the word which throughout the Gospel is used for "Lord" as applied to Christ. **대감** would have been a better translation and it is used by the Koreans in exactly that connection.

In John 4: 7 **먹을물건** for **먹을것**; in 4: 24 **성신** for **신**; in 4: 27 **어이** for **엇지**; in 4: 28 **사나히** for **사름** when in the preceding verses the former is used in the sense of "husband"; in John 6: 56 **내가온디** for **내게** are infelicities. In this connection we would also notice the ambiguity occasioned by use of **그** instead of **저** in John 5: 43; the double plural in **우리들세리** John 5: 44: the omission of the pronoun for "they" making John 7: 25 obscure; and the apparent confusion on the part of the translators as to the proper usage of **면** and **죽** as shown in Matt 20: 23; John 8: 31 and 51; 12: 24; 14: 2 and elsewhere. To us it seems that while in the Chinese these endings may have the same meaning, they convey different ideas to the Korean. We notice also a few other mistakes in verbal forms—as **안젼다가** Matt 20: 30; the location of **인하여** in 26: 13; the past tense in John 3: 5 and 5: 19; and the future tense in John 14: 6. The use of the future instead of the present in John 6: 47 is a mistranslation which deprives us of the force one of the strongest and most valuable texts of scripture. We would also question the right to make such changes as those in John 8: 57—58 and 4: 21 and the substitution of the 3rd. for the 1st. person in 4: 26 which weaken the force of the assertion.

The translation of Matt 16: 13 and John 17: 3 need revision while that of John 6: 55 strikes us as peculiar.

Minor faults in spelling and proof reading are not so infrequent but that they detract from the smoothness of the sentences and render the sense obscure in many places.

In Matt 5: 41 **으** for **오**, in Matt 24: 32 **여름** fruit, for

너를 summer, and in John 3: 36 엇코 for 잇코, in John 4: 21 먼 for 며 or 므 show the importance of careful attention to proof reading and spelling in order to be secure against serious errors.

The differences in spelling which often appear on the same page and the frequent differences occurring in the two books show that one of the duties before the Board of Translators is that of adoption of some standard which shall be followed throughout. Is it 조다 or 료다? Certainly the latter. Is it 인군 or 님군, 어둔 or 어득온, 거듭 or 겹, 홀가 or 홀사, 닐으느니 or 닐으노니, 훈아 or 훈나, 아들 or 아돌? The Board of Translators will do us all a great service if they will find some standard and make it known to the public as soon as possible.

Doubtless many of the defects noticed above would have been obviated had these books received the benefit of a careful review from all the members of the translating board, before being published. As it is they are not numerous enough to seriously detract from the great merit of the translations.

In our view however that which does seriously detract and the defect which will cause the translators the hardest kind of work and study in order to remedy is the unnecessarily frequent use of Sinico-Korean words. It is so much easier to obtain from dictionaries and from the Chinese Character worshipping scholar of Korea, the Chinese term for an idea than it is to get hold of the pure Korean word for the same, that the translator is doubtless greatly tempted to adopt the former. Nevertheless when the pure Korean word is found it is so much more forcible and to all but the literary class conveys the idea so much better, that we cannot but express our great regret that the translators have made use of such a large number of Sinico-Korean words. The beauty and strength of the Authorized English version and Luther's version of the German Bible are largely due to the extensive use of pure Anglo-Saxon and pure German words. Doubtless there are technical terms and many expressions for which the Korean has no equivalent but we do not believe the translators will have given us the best translation of which they are capable nor have done the best possible service for Korea and the Korean Language, until by a thorough and diligent search through Korean

literature they have found pure Korean words which will enable them to eliminate the Chinese far more than has been done in these gospels.

If the fact that Matthew which had the benefit of critical revision by some of the translators, shows a much greater preponderance in the use of Chinese terms than does John, indicates a tendency on the part of the Board to show a preference for these terms, we express our very great disappointment and our judgment that their work will just so far fall short of the translation which the Korean people need.

What advantage is there in the use of **쥬슈** instead of **거두다** in Matt 9: 37 or **불화** for **드드코** in 10: 35? Are there not pure Korean equivalents for **반포**, **증언복언**, **로락**, **헌화독탈**, **괴회**, and **구조**? Is not the use of **기리는** for **영화** in John 12: 43 not only more accurate but more forcible? We notice that in Matthew **사밧날** is used while in John we have **안식일** the latter a much better term for conveying the idea.

We desire to express our sense of gratification at the appearance of these translations and not only do we congratulate the translators upon the character of the first fruit of their labors, but we heartily thank them for putting into our hands these Gospels which will enable us to place before the Koreans the Gospel in a form which will be read by them with pleasure and profit. After several years of attempted use of former versions over which the Koreans have stumbled in their attempts to read them it has been a pleasure to hear the remarks made when these new ones have been placed in their hand.

We shall eagerly welcome each volume of the New Testament and if all that follow are as intelligible and smooth in their rendering as these two volumes we shall be ready to wait patiently for the authorized edition of the Board of Translators as they proceed with their careful and more deliberate work of revising and correcting these individual versions.

S. A. Moffett.

SLAVERY AND FEUDALISM IN KOREA.

As affects the internal constitution of the Korean state, the reforms of the new era centre, like the American Declaration of Independence, Magna Charta, and other similar documents, around the principle of equality between all men. And this means necessarily, not that the highest step down and range themselves with the low. That was the almost fatal error of the French revolutionists.

But it does mean that the very lowest are raised to an equality in right, in privilege, and in civic training, with all their superiors. In preparing for this assimilation of the social classes, for this welding of the people into an independent nation, the Korean authorities early took the step perforce of declaring the abolition of slavery. What other nations have accomplished only by mighty internal convulsions, Korea, emulating Russia, aspired to effect by a mere edict. With what success the future must determine. Those who are inclined to speculate upon the event have need to remember that slavery has never been a pronounced institution in this land, that it has long been undergoing a process of steady disintegration and that the people are notably accustomed to submission in all things.

At present the law stands inert, stillborn. Slavery still exists, law and law-giver notwithstanding.

Let us, ere this time-honored institution, with so many others of the old regime, has passed away, examine somewhat into its character and conditions as it has existed here.

And in doing so, we shall speak not of what has been but rather of what is, knowing that the time of its actual passing away has not yet arrived. We shall needs deal also with another class of household dependents against whose existence the reformer has raised likewise an unsparing hand, and as yet equally ineffectual.

As elsewhere throughout the East the essential idea of family life here is patriarchal. There is one head of the household, whose age is the proof of wisdom, and beneath whom, by distinctly marked gradations, the several ranks descend in domestic

authority and consideration down to the humblest and most abused slave, boy or girl. Such is not only the model upon which even the poorest and meagerest household establishment is planned, but such too is the ideal fully realized, where we can to best advantage study it, in the elaborate social constitution of the wealthy *yang ban*'s home circle.

Feudalism in the European sense never existed in Korea.

Lords and feudal barons, upheld in petty conflicts by a multitude of martial retainers, never stained the valleys of the peninsula with bloodshed in fratricidal strife. Nor has the fierce spirit of Japanese tribal warfare ever crossed the channel to decimate with internecine feud the scanty population of its fastnesses. But none the less the head of a commune, the chief man of a village or a district, "the sower of a thousand bags," of two thousand, of five receives the loyal homage, the service, the moral support of all his circle of dependents, and confers on them his favor his protection, his charitable bounty, with as lordly a rule and as unquestioned right as ever did Christian suzerain of the middle ages. In poverty 'tis he makes the loan or the gift of rice to tide over till better times. Must a widow sell herself for a time into slavery that the mouths of her children may be filled? 'Tis to him she goes with acknowledged right that he shall purchase her service, and not any stranger lord. To the criminal he is a protector against magistrates and officers of the law, pleading and compelling that his follower be not punished. When his crops need harvesting, his wood cutting or transportation, when he has a house to be built, his villagers to a man are his to command. Is he in any manner of strait, or has he a whim, innocent or criminal to gratify, then can they and do they return the favors his influence has won them in the past. Such is the feudal *entourage* of larger or smaller dimensions that centres about the village *yang-ban*, an extension merely of that over which, as *chouin* he presides in his own household.

Beside his own personal relatives he acquires dignity, power, prestige in the eyes of his fellow-countrymen from the constant presence beneath his roof of a number, large or small according to his standing in official circles and his ability to maintain them, of *munkaiks*. In the instance of a very high noble there may be even as many as two or three hundred of these leeches both fattening upon and adding to the revenues of their patron.

for you may be sure human nature is never so materially altered by *Chosun poungsyok* as to maintain this troupe of hangers-on without deriving from them a benefit quite as substantial as that conferred. Not all of them are bad men, and not one is wholly devoid of some human sympathies; a considerable part are men who have homes of their own with wives and families; yet no small proportion live to old age and die without having entered into matrimony; and, taken all in all, there can be little doubt they form the darkest moral blot upon the face of Korean society, and always have done so. They are essentially the feudal retainers of the Korean lord, and it requires the combination of an upright lord and a household of blameless *mounkaiks* to escape the deserved imputation of being a social and moral scourge to the community.

In Seoul and in the country alike this class of parasites abound. At whatever hour of the day or night you visit the home of their patron you are sure to find his *sarang* and outer courtyard infested with them. They are eating his food, smoking his tobacco, drinking his liquor, sleeping above his fire, scribbling with his pens and paper, wearing the clothing he has cast off after the first sheen of its newness had disappeared, and even, unless he himself looks closely after it, spending the money that forms the rightful income from his fields. For him they perform no direct service beyond the occasional writing of a letter on his behalf, the reading aloud, it may be of some book when he is in the mood, or the transaction at his behest of some piece of business.

Morning and night they are accustomed to present themselves to express to him a hope that he has slept well or that he may do so. Those who have some literary ability usually have been aspirants for the honors of rank as earned by successfully passing the *quagga*.

Many are seekers after some petty office or other; and to either class the patron is expected to lend his aid.

But there is one employment beyond and above all others to which the *mounkaik* is understood to give close study and in the pursuit of which he is a notable adept. It is this of "squeezing", not in the minor, but in the major sense.

By it he replenishes as often as need be his meagre purse, rewards those who are his tools in the craft, and unless he has a patron of almost superhuman virtue adds to the revenue that

stealily filters in to and out of the great money chest of the establishment that maintains him—the latter part of the distribution being made strictly without the knowledge of the head of the house.

This operation of squeezing is a very simple one. Certain of the residents of the district are sure to be prosperous merchants, farmers, gentlemen at ease, priests in charge of a well patronized temple or monastery, persons to whom a stroke of material good fortune has come. The servants of the establishment make a sudden onslaught upon such an individual, by day or by night, at his house or in an unfrequented place, drag him to a convenient locality, and there flog him until he agrees to pay over, and has actually brought to the spot, it is likely, and paid over, such an amount, no small one you may be sure, as his captors may think sufficient for his ransom. These captors, it may be, have acted by their own initiative. In perhaps many instances it is by the direct instruction of their master. In either case he is sure to be execrated by public sentiment. But in far the larger number of cases the masters who issue the order for the foray, and in any case those who make distribution of the spoils, are the men whose position is midway between these two and who would be perhaps found insufferable in the establishment, did they not adopt this way of upholding its prestige.

Let not the reader think we have wandered from our subject. We have been observing that there has been and still is feudalism in Korea. And feudalism and slavery are the two props of the oriental social system, the barriers to that equality already potentially established here. That feudalism shall one day yield to law we may assure ourselves by the fact that its outrages have already diminished in the provinces and almost ceased in Seoul.

We turn now to the lower, the servile stratum of the Korean *yang ban's* household. Not nearly all his servants are to be spoken of here.

He is likely to have many, working side by side with his chattels, to whom regular wages are paid. Yet few are the houses in Korea where more than a servant or two can be afforded and a slave more or less is not also to be found. Slavery is one of the ancient institutions of the land. If we consult the Chinese History written it may be a thousand years

or so ago by *Tjou* we find there mentioned nearly all the forms of slavery lately recognized as legal here. It seems probable, though I find no clear evidence, that Korean slavery is as old as Korean history. Be that as it may there seems never to have been a time when the proportional number of slaves was very large. At the present time it has undoubtedly diminished and is on the steady decrease. An estimate, a Korean guess, we may call it, upon the part of an informant would place the number at less than one in twenty of the total population but this is for the region of Seoul and the central provinces where as in remoter districts there is certainly a larger proportion of the free population.

As compared also with what we have seen or read about as the cruelties of slavery in Africa in South America, in Arabia, in Persia, and in more civilized lands, Korean slavery resolves itself into a very mild serfdom—in fact rather a feature of its equally mild feudalism, than a cruel system of traffic in the bodies and souls of men. Cruelties are practised no doubt, and some of them barbarous enough, but the life of the bondman in general bears such favorable comparison with that of his free neighbor that not a few of the latter class have been found anxious when pressed by poverty, to enter the state of servitude.

It may be reckoned that there were in Korea four class of slaves. Of these only one, the *chyong*, was hereditary, and in this class alone are male slaves to be found, at least in any numbers. Probably these are the descendants of the original slave class, having from time immemorial a servile ancestry, and all other form forms of slavery are excrescences which have grown on to the system in later times. The *chyong* being hereditary, was inheritable, salable, loanable, or might be given away by his master. To no other class did these properties belong. The *chyong* moreover was not to be redeemed without the free consent of his owner, while to two of the other classes this right inheres by custom though not by law. The *chyong* like any other slave, is at the absolute command of his master, but he differs from every class of his fellow workers in that he has almost no control over his own future or that of his offspring. While the *chyong*, therefore, is an absolute slave all other classes are conditional slaves only, and may work out a higher status as well as an easier position for themselves. Next to the *chyong* in the severe conditions of his servitude stood

the *koanpi*, but notice the possessive. With but few exceptions the *koanpi* were women; They were the wives, daughters, and other female relatives of criminals, political or otherwise, or they were in much more frequent instances criminals themselves, thieves, adulteresses, rarely murderers, women guilty of offending some high lord. It was to the state, not to private masters, that they were enslaved. Their residence was at the magistracy or some other government office and their duties were to do all the menial work suitable to the Korean conception of woman's lot. They suffered much abuse from underlings. Their male children were free; their female children were so too, except in instances of punishment for aggravated crimes. The reason there were few men of this class was that the male criminals were usually executed or banished and their male relatives who did not share their fate were visited with lighter punishments than slavery. A *Koanpi* could never be sold, many statements to the contrary notwithstanding. Their female offspring often were. This form of slavery, being dependent wholly upon the law is now entirely done away with, so that we speak of the *koanpi* solely in the past tense.

A totally distinct class of female slaves to whom we now turn is the *chamai*, a class always rare except at the capital. These are women whom distress has driven to sell themselves for a temporary loan. Their condition is much like that of the *chyon* but they had always the privilege of redemption at will, and usually exercised it after a few years. This redemption often came by union with a man, who purchased the *chamai's* freedom. Their offspring was never enslaved, though its temporary service is required by the master as a condition of support.

The slave women of the palace, our fourth class, are *naiin*. There were formerly some thousands of them in all, but the number has been considerably reduced. They are carried there when small children and grow up in the palace. They are not purchased as slaves, but rather given by their parents as an honor, and are at liberty to leave whenever they wish, but may never return. While children they are occasionally allowed a few days leave to visit their parents, and should the queen leave the palace on any occasion a number of them are included in her escort. Each is assigned to a special line of work—cooking, cleaning of rooms, sewing, embroidery. They cannot marry without leaving, and some, specially chosen by the king, become

royal concubines. Some also belong to the establishment of the Crown Prince. There never were male slaves in the Palace. A *pipok* is the husband of a female *chyong*. He may not be himself a slave, such agreement having been made at the time he asked for his wife. He may redeem both himself and his wife by the payment of some hundreds or thousands of *yang*, the bargain including their children, if there are any. The owner had the right however to refuse to free his slave in this way and often did so.

From these descriptions it will be judged that slavery in Korea presents few asperities, certainly not more than matrimony, and as nearly all the slaves are women, the comparison of these two states is an unjust one.

The treatment of slaves by private masters seems to be very mild. Relatives and hired servants are often as harshly dealt with. Not many are said to run away, despite the fact that there has always been every chance for the escape of those who wished. Such as were recovered under the old conditions are said never to have been severely punished. Many form family attachments, and not a few have been known to voluntarily remain with cruel masters.

At no time were slaves publicly sold in Korea. In fact few sales of slaves were wont to occur, and quite as many do still. In most cases the subjects are young girls, who even bring as high as fifteen thousand *yang*. Insufficient feeding and clothing of slaves are not common, and to overwork them would be foreign to the Korean nature.

Of the two institutions, slavery and feudalism, we have described as inherent in the Korean social system, one may not say readily which is more offensive to the principle of human equality. Doubtless both are more deeply rooted than some have thought. The battle between them and the new social order so inconsistent with them will be watched with interest by many true friends of the Korean people.

C. C. Vinton, M. D.

MY FIRST VISIT TO HER MAJESTY, THE QUEEN.

DURING the visit of Mrs. H. G. Underwood and myself to Her Majesty on the 14th. of September we saw the Queen Dowager and she gave us each a handsome gold-embroidered *chumoney* or purse—Our visit to Her Royal Highness was in the same place where some years ago I went to see the Queen. Many changes have come since then and the Queen now lives in a new building, beautifully lighted with electricity, in another part of the grounds.

It is just nine years ago this fall since I was first, in company with Dr. H. N. Allen the King's physician, called to visit, Her Majesty, the Queen. She had been ill for some time and they had sent to Dr. Allen for medicines. As there was no improvement in her condition the Doctor assured them, that, in order to treat Her Majesty properly, she must be examined, and so the writer was called.

It was a lovely autumn day, when in the early afternoon, we started for the Palace in our sedan chairs, with our *keysas* (soldiers) running ahead and clearing the way. My heart was thumping vigorously and I wondered how I would be received, half fearing the ordeal.

On our arrival at the outer side-gate of the palace wall, we had to get out of our chairs and walk quite a distance, about a quarter of a mile, I should judge, to the Reception Hall. As we neared the place we were met by Prince Min Young Ik whom I had met, and who, having travelled much, knew something of the customs of foreigners.

He showed us some of the beauties of the palace grounds and after our walk around the artificial lake, he escorted us to the waiting-room and there had us served with foreign food, Korean fruit and nuts.

Soon a messenger dressed in court costume came for me and, Prince Min accompanying me, we started for the Audience Hall. We first crossed a large open court, which I noticed had

large potted plants around three sides of it but not a spear of grass growing in it anywhere. Ascending a flight of broad stone steps, crossing the narrow verandah and stepping over a high door sill, I found that we were at one end of a long, wide hall, the floors of which were covered with the soft, beautiful, figured Korean matting which is such a fine article and so hard to obtain. At the farther end of the hall I saw a large number of Koreans, men, women and young girls. I made my three bows as I advanced and then found myself in front of the company among whom I soon singled out Her Majesty and for the rest of that visit I had eyes for no one but her. In later visits I learned to distinguish the gentlemen from the eunuchs, and also the ladies-in-waiting by their peculiar head-gear and their fine skirts of silk gauze. The immense chignons worn by these ladies are objects of wonder not only as to size but also as to how the intricate windings and braidings of the glossy strands is accomplished. One evening while witnessing some of the delightful and peculiar posture-dancing done by the dancing girls at the palace. I asked one of them if her chignon was not heavy—"Oh, said she, it is very heavy and makes my head ache." These head dressings vary in shape; sometimes they are long and narrow and then again they have large lateral loops.

The Queen, beautifully dressed in silk gauze skirts, with strings of pearls in her raven locks, a lady, short of stature, with white skin black eyes and black hair, greeted me most pleasantly. She had on no enormous head dress but only her own glistening locks twisted in a most becoming knot low down on her neck. She wears on the top of her forehead her Korean insignia of rank. All the ladies of the nobility wear a similar decoration but of inferior quality and workmanship. To me the face of the Queen especially when she smiles, is full of beauty. She is a superior woman and she impressed one as having a strong will and great force of character, with much kindness of heart. I have always received the kindest words and treatment from her and I have much admiration and great respect for her. After first asking if I were well, how old I was, how my parents were, if I had brothers and sisters and how they were, she proceeded to tell me that they had been told by Dr. Allen of my arrival in Korea: that she was much pleased at my coming and hoped I would like the country. All of this conversation was carried on through an interpreter who stood, with his body

bent double, back of a door where he could hear but not see.

Prince Min, who had been standing by, now had a chair brought for me and I noticed that back of Her Majesty there was a foreign couch. The Queen telling me to be seated sat down on this couch and then the medical part of the interview began.

I had noticed that two gentlemen had seated themselves when the Queen sat and when I got up to leave, they with Her Majesty rose and returned my bows.

Prince Min conducted me back to the waiting room and there I waited for Dr. Allen who was having an audience with His Majesty. When he returned I learned from him that both the King and Crown Prince had been present during my interview. I was very glad that I had not known who the two gentlemen were, for I fear my composure would not have been even such as it was. After being served with more food and fruit we were each given a certain number of soldiers to accompany us home and also, as it was dark, lantern bearers. The sight of the Korean lantern with its outer covering of red and green silk gauze is very picturesque and as we passed, many a dusky head peeped out through opened doors and windows to see what it all meant. The empty dark streets with the dark low houses on either side, the lantern bearers of the Doctor's chair and of mine with the attendant soldiers, carrying their rifles made a picture at once interesting and unique. In recent visits we are permitted to go through the large front gate into the grounds and right up to the waiting room door. Upon arriving here tea, coffee and fruit are served and then we are called in to Her Majesty, who receives us in one of the smaller private apartments. The King and Crown Prince are always present. After the interview we are permitted to proceed home immediately.

Annie Ellers Bunker.

THE SHELTER.

THE Shelter consists of a small brick building on the Peking road and several Korean houses nestled among trees at the foot of a hill a short distance from the road in Mo Wha Kwan outside the new west gate. It was known at first as a "pest house" because of the number of persons with contagious diseases who sought shelter in native straw booths on the open plain and hill sides in the immediate vicinity, and it was the hope of the founders to help these needy cases.

The enterprise was born of a remark one missionary made to another, something as follows: "Underwood, I have concluded one thing, if a man wants to make a success at home, he must have some hobby and ride it." Dr. and Mrs. Underwood, the founders of this good work, before their return to the United States in 1891 made the neighborhood, where "The Shelter" now is, a center for evangelistic labors. Here, to use Dr. Underwood's own words, "we found a host of outcast sick." "To provide a shelter for this class I decided to make my hobby, but on reaching home I found such ignorance about Korea in general and such a need for general missionary stimulus that my hobby was never once unpacked. I had laid the matter before God. He gave me other messages for the people at home and of course I did nothing about the shelter."

"From time to time people would give me money not to be used through the Board and would ask if there were any other ways. In this way I received money from Methodists, Presbyterians, Episcopalians, Congregationists, Dutch Reformed and others.

"The first money was a little of my sainted brother's and I determined if I received enough, to open a FREDERICK WILLS UNDERWOOD SHELTER for the outcast sick.

"Without any solicitation I received about \$1000."

With this money in hand, Dr. Underwood on his return to Korea in the spring of 1893 purchased the present hospital site. "It is and always has been and I believe always will be open to all outcast sick except incurables." There are six wards in

connection with the hospital. The dispensary on the main street was built by funds given by Mrs. O' Neil of New York.

There are three wards named "The Cuyler ward," "Dobbs ward" and "the Margaret Humphrey ward." The present accommodation is for twenty five patients, but in case of epidemics thirty or more can be taken in.

The institution was begun in faith and is not on the list of appropriations made by the Board to the mission. To quote Dr. Underwood again. "The cost of running the institution comes entirely from voluntary contributions. Those sending patients can if they desire become sponsors for their keep and rent of room. The place is *free* to all. Those who send patients there can on application have them attended by their own physician; any doctor can send patients there and attend to them himself if he so desires. Rooms are there for those of the upper classes if they make suitable payment.

"God has honored this faith in him thus far. No patient has been dismissed for lack of funds and yet at times we were down to the last dollar, but before the last "cash" was used more has always come and more will come"

Since its opening two years ago a large number of native fever cases have been treated and so far over ninety per cent have been cured. When the cholera broke out, with that zeal and enthusiasm so characteristic of Dr. Underwood, *The Shelter* was promptly offered for cholera patients and the dispensary was opened as an inspection office. Over 500 different cases were inspected, medicine given and their places disinfected. The hospital received up to date (Aug. 27) 159 cases and there have been 56 deaths. Of these cases at entrance

17 were in a dying condition when they arrived.

86 were rigid and in total collapse.

56 were in first stage all the way from incipient cholera to partial collapse.

The foreign force consisted of J. Hunter Wells, M. D., Mrs. Underwood, M. D. and Rev. Dr. Underwood himself. They were ably assisted by a force of intelligent and earnest Korean christians; "and in a large measure the success that we under God have had has been due to their untiring efforts with the sick."

We were grateful that two of our best helpers when taken

with cholera had a place near by to which they could go. One of these thinking he could not live asked for a brush and paper. With great efforts he wrote our name, intending to commit his son to our care, after he was gone, but he suddenly collapsed. His life was despaired of and the shroud was ready to be put on him but "he came back from the dead" as the Koreans call it, very grateful that Christian people in Korea and America had provided a place and medicine for him. The hundreds that have been treated and helped at this place which is "run on faith" are ready to tell the same story.

The Governor of the Province a few days ago in recognition of the good work done at *The Shelter* issued a proclamation telling the people of what had been done, of the numbers cured and told all the people as soon as they were taken down with cholera to go straight to *The Shelter*.

THE TONG GUK T'ONG GAM.

To the Editors of the Korean Repository :-

Dear Sirs.

In the September number of *The Repository* I notice an article on Korean History, a translation from the Tong Guk T'ong Gam, an interesting and inclusive account of the salient points of early Korean history. So little has been done with Korean history from the native standpoint that we welcome this the more heartily and hope it may be but the beginning of good things.

In history, however and especially in a translation, accuracy is an important quality and I would beg to call attention to one or two points where the writer has inadvertently misrepresented that most important of all the ancient histories of Korea.

He tells us in the first place that Ki Ja was the nephew of the *Moo Wang* the first King of the Chu dynasty. Now in the original the only reference to any relationship between Ki Ja and anyone else is in the passage 箕子紂諸父 which states that Ki Ja was *uncle* of *Chu* the corrupt king of the *Eun* dynasty and not to *Moo Wang* the young conqueror. Ki Ja was a sage, a councillor of *Chu* and if so it is scarcely conceivable that he should have been the nephew of the young *Moo Wang* who overthrew *Chu*. The characters 諸父 have evidently been mistranslated nephew instead of uncle and made to apply to the relationship between *Ki Ja* and *Moo Wang* instead of that between *Ki Ja* and *Chu*.

Again we are told that when Yu Wha addressed Keum Wa she told him that Ha Mo Su enticed her away to the *Am Nok mountains*. The passage in question reads 熊心山下 鴨綠室 which means that it was to the *Am Nok house* under the *Ung Sim mountain* that she was enticed. This of not of great importance but as we already have an *Am Nok river* it may be as well that we dispense with the *Am Nok mountains*.

Another point that has given me a good deal of trouble is that the Tong Guk Tong Gam, as the writer says, apparently states that Eui Man in his flight from Yo Dong "Scurried across the Ta Tong river." It is only lately that I have found the explanation of this statement which is so difficult to believe since Ki Jun's capital was on the north bank of the river. Now the original uses the term 渭水 Pǎ Su for the river which Wi Man crossed. The Koreans universally understand by this term the Ta Tong river but I ran across the following passage in the Tong Sa Kang Yo, an equally reliable history, which solves the difficulty.

按遷史漢興脩遼東古塞至渭水爲界衛滿亡命渡渭水云則以鴨綠江爲渭水矣又唐書平壤城南涯渭水則今大同江也又麗史以平山豬灘爲渭江則國內自有三渭水而古今的知者獨大同江也. This passage shows that 遷史, the great work of the Han dynasty, called the *Am Nok* river the 渭水 but that later, in the Tang dynasty it was applied to the *Ta Tong* and later still to the 豬灘 called usually 도저울 To Chǒ Ul, near Pyeng San. But the Tang dynasty was a later one and the events recorded occurred in the Han dynasty itself so that we cannot but conclude that it was the *Am Nok* and not the *Ta Tong* that he crossed. The fact that Korean histories have preserved through all these years the characters 渭水, instead of substituting for them the characters representing the *Ta Tong* is a remarkable testimonial to their historical accuracy. Historians knew well enough that Wi Man crossed the *Am Nok* and stopped and yet they would not drop these characters which mean now the *Ta Tong* and have so meant for many centuries. Of course the writer is easily excusable for saying the *Ta Tong* but it shows how mistakes will almost inevitably slip in.

It is hard to see how the writer should have slipped into the error of saying that the king of Silla was called Su-ra-pul and that the kingdom was called Ku-su-gan. It is generally known among educated Koreans that Kō-sō-gan was the term applied to the kings of Silla until the twenty first generation when the term *Wang* was substituted, and that the name of the city or district which was the seat of his government was

called Sō-rō-böl from which by process of attrition we get our word Sō-ul or Seoul. The following passage, quoted directly from the Tong Guk T'ong Gam, leaves no doubt on this point 號居西于國號徐羅伐. The writer has inadvertently transposed the two words Ku su gan and Su-ra-pul.

The writer in speaking of the removal of the capital of Pāk Jé to Han makes the query whether this Han was the present city of Seoul. It was probably *Nam Han* as the following passage on the preceding page of the Tong Guk T'ong Gam implies. 予觀漢水之南土壤膏腴將遷都七月

命立柵于漢山下移慰禮民戶實之. This shows that in looking for a place the king struck upon a point south of the Han river to lay out his capital. Koreans generally understand that the place referred to was at least near Nam Han.

These few suggestions are offered solely in the interests of historical accuracy, at a time when mistakes if left uncorrected are likely to become stereotyped and become doubly difficult to correct.

Peza.

STATISTICS
OF THE PROTESTANT CHURCHES IN KOREA:

A paper read before the Decennial Conference of Christian Missions in Korea, October 10th, 1895.

PROTESTANT missions have dwelt ten years in Korea. Is the plant of vigorous growth or a weakling? The committee of the day have asked me to gather some statistics bearing upon this question, and herewith I present a resumé of what I have learned.

I am enabled to enumerate to you the results attained by Methodist, Baptist, and Presbyterian workers in connection with 42 congregations who worship God by meeting each Sabbath for the study of His Word. In 19 or more of these stated preaching is observed, in the remainder the exercises are of a simpler character. 4 are churches formally organized under the Conference of the Methodist Episcopal Church, 8 are recognized branches of the one organized Presbyterian church in Korea. As regards location and missionary supervision these may be tabulated as follows:—

Organized Churches (*Methodist Episcopal*):

in Seoul: Chong Dong Church—organized 1888,
Baldwin Chapel at East Gate—organized 1892,
Sang Dong Church—organized 1893,
in Chemulpo: Chemulpo Church—organized 1893.

Branches of the *Presbyterian* Church:

in Seoul: Chong Dong Church—organized 1887,
Kong Dong Kol Church—set apart 1893,
Yun Mot Kol Church—set apart 1895,
Yak Yun Church—set apart 1894,
in Pyeng Yang: East Gate Church—set apart 1893,
in Fusan: Fusan Church—set apart 1893,
in Gensan: Gensan Church—set apart 1893,
in Chang Yun (Hoang Hai Do): Sorai Church—set apart
1894,

Places where Sabbath preaching is regularly held:

in Seoul: at Chong No,
at the Chyei Cheung Ouen,

at the South Gate Chapel,
 at Cha Kol.
 at Mo Hwa Kwan,
 at Aogi,
 in Pyeng Yang: at Methodist Mission,
 in Gensan: at Methodist Mission.
 Other places of Sabbath worship:
 near Seoul: Tjantari,
 in Kiung Ki Do: Kangwha,
 One other place (name not learned),
 An San majistracy,
 Mousong in Han Yang,
 Haijuwan in Souwan,
 in Chulla Do: Kun Chang,
 Chun Ju,
 near Fusan: Choliang.
 in Hoang Hai Do: Sin An Po in Chai Ryeng,
 Tai Tong } of Anak in Chai Ryeng
 Sun Mi }
 in Pyeng An Do: Syou An, 1124
 Han Chen, 1211
 Kou Syeng in Sai Chang Keri, 1211
 Sak Chou, 1211
 Yai Chou,
 Eui Chu, 1211
 Syoun An city, 1211
 Cha Chak in Syoun An,
 Sa Chou in Syoun An,
 Tyeng Ju.

Thus it appears that organized and systematic, not merely desultory, propagation of the Gospel is being carried on in all but two of the eight provinces of Korea.

528 baptized members are reported as the existing number of communicants who have made open profession of their faith and are still connected with the churches. Beside these, 44 in all have died in the faith, 26 or more have been disciplined, and "a number" have withdrawn "under charges." Of the church members at present upon the rolls about two-thirds are males and one-third females. 567 also, called variously "catechumens," "probationers," or "inquirers," are reported as having given hopeful evidence of conversion and of a desire for baptism, of whom one-fifth

only are women. In all 9 Sabbath-schools are reported, enrolling 445 person.

Thus far we have dealt chiefly with bare figures and facts, and facts and figures may mean very little or very much according as they are interpreted. Let us turn now to other figures by which we may throw some side lights upon them. These eleven hundred Christian professors whom ten years have gathered around us, what is the vigor of their profession, what is the warmth of their faith, what is the measure of their consecration? Let the figures help us to determine.

202 communicants have been received during the past year, or some 61 % of the previous membership, a healthy increase many home churches might envy.

Exactly 50 baptized infants are reported, and the number of families enrolled entire upon church records is 55. Such statements mean that Christianity is converting the Korean home, the stronghold of the nations.

6 churches are ministered to by native pastors, all unlicensed and unordained, and all supervised by foreign missionaries. 2 congregations employ each a home missionary, contributing in one case all, in the other case part of his maintenance, that he may carry the light to the regions beyond. But many individual believers are known to be engaged in this labor of love wholly at their own charges.

Not the feeblest test of a Christian's sincerity, as we all know, concerns his zeal in support of the means of grace. Enquiring here, we find that the Chong Dong Church of the Methodist Mission, numbering 51 communicants and 74 probationers, has contributed during the past year some \$ 201 toward the erection of a new house of worship and some \$ 10 for general benevolence: that the Baldwin Chapel raised \$15 from 18 communicants and 27 probationers for current expenses: that the Chong Dong Presbyterian Church of 156 members "is now building a place of worship for itself entirely with native funds," the full cost thus far, more than \$ 400, being paid by members, except \$ 35 by other Koreans, while church members have themselves performed most of the manual labor of erecting the structure, giving almost as much in labor as in money, and at the same time raising \$ 82 for current expenses and general benevolence: that the Kon Dong Kol Church of 43 members and 14 inquirers has raised \$ 25 or more for missionary work: that Chemulpo Church of

46 communicants and 61 probationers "owns its woman's church building," costing \$44 of which three-fourths was paid by members. It owns also a parsonage, "purchased with money raised by the Korean Church," and withal raised last year \$65 for current expenses: that Sorai Church of Chang Yun, numbering 26 members and a large but indefinite number of catechumens, last year built entirely its place of worship at a cost of more than \$160 beside much labor: that the 20 members and 82 catechumens of Sin An Po congregation support their pastor or "native teacher," and have contributed \$12 toward a building fund: that the East Gate Church of Pyeng Yang have paid \$26.49 for current expenses, \$10.12 for missionary work, and \$1.82 for other benevolence: that the 7 members and 4 catechumens of Kon Syeng congregation have raised \$22, or half the cost of their church building and paid all current expenses: that the Sa Chou people of Syoun An, counting 12 members and 31 catechumens, own their own church, for which they paid \$24, and have raised \$8.93 for current expenses: in other words, that Korean believers have averaged more than \$1 apiece in gifts to the Lord's work. Are these rice Christians?

As we look back upon these summaries, what cause have we not to thank God for that which they indicate? Did any other mission field ever record such results at its decennial term? And yet these estimates are conservatively drawn. They fall short of the truth rather than exceed it, and the writer knows personally that in quite a number of cases figures have been cut down lest some should turn out not to be sincere inquirers. What presbytery or conference in Christian lands can show such a ratio of annual increase, or such a proportion of gifts to personal means? A church of such promises, may we not expect that her next ten years will bring forth that by which the Lord shall indeed astonish the nations?

C. C. Vinton. M. D.

EDITORIAL DEPARTMENT.

THE ASSASSINATION OF THE QUEEN OF KOREA.

AT the time of the celebration of the mid Autumn Festival a row arose between certain troops in Söul and the Metropolitan police forces. Oct. 6th. a further encounter occurred which resulted in the defeat of the police forces, and the following day the patrol boxes and police stations were deserted, the city being virtually in the hands of the military. The troops who were raising the disturbance are a regiment which has been organized recently under the auspices of Japanese military officers, largely out of material which had been already trained under foreign auspices and had reached a degree of efficiency. They number over 1000 men and were in command of Colonel Hong who in 1882 rescued Her Majesty the Queen amid circumstances of the greatest danger, and being regarded as a loyal adherent of the Royal Family had risen to this high and responsible position. The trouble between these troops and the police naturally gave rise to some concern but no inkling of the real truth transpired outside the ranks of the conspirators.

The Royal Palace was in the hands of the old guard under Col. Hyön who in 1884 when Her Majesty's life was endangered had assisted her to escape in a similar manner to Col. Hong. This Palace Guard however had for a few days past had its strength shamelessly sapped as if in preparation for an evil deed. Men were withdrawn from the Palace and their numbers greatly reduced. Arms and accoutrements were taken away and inferior and useless weapons substituted, and the supply of ammunition reduced to *nil*. Thus His Majesty's defenses were withdrawn at the time he needed them most. On the afternoon of the 7th. the approaches to Her Majesty's quarters were observed to be open and unguarded,—a most unusual occurrence. Outside the Palace bodies of the troops who had been rioting were observed moving about, and marching from place to place in the vicinity of the Palace. Though no special significance was attached to it the fact was noted and commented on inside the Palace.

The Palace is situated in the northern part of the city and consists of a large area surrounded by a fine wall 12 feet or so high inclosing a perfect labyrinth of buildings. About one third of a mile in from the main entrance, measuring in a direct line lies a small lake or pond, back of which is a foreign residence often occupied by His Majesty, whose usual apartments are alongside but just beyond. Her Majesty the Queen's apartments are to the east of these buildings but immediately adjoining, and having still further to the east a pine grove of about five acres. Facing the lake but to the left of it are the quarters of the officers of the Royal Guard. All these buildings are close to the western outer wall of the Palace which is pierced by a gate 200 yards below the lake, this gate being guarded by a squad of troops.

The approach to the main entrance to the Palace is via a magnificent road a third of a mile long, 300 feet wide and flanked on both side by the quarters of the various ministries of State. As you come out of the Palace, immediately to the right are large barracks now occupied by a battalion of Japanese troops.

Throughout the night of the 7th. inst. some uneasiness was felt in the Palace, for the insurgent troops continued marching and countermarching until they could be found on all sides of the Palace. At 4 a. m. on the 8th. came the first serious alarm. The cry was raised that the Palace was being attacked, and the officers of the Palace Guard rushed from their quarters most of them to His Majesty's residence, some of them to the various posts. Nothing however transpired at this time, but a body of Japanese soldiers were discovered outside the west wall of the Palace in the vicinity of the Gate near the little lake. The condition of affairs in the meantime was communicated Col. Hong who mounting his horse hastened from the Palace to notify the Minister of War. When Hong reached the Palace on his return he found the Main entrance surrounded by his troops massed in front of the Japanese barracks. What happened we do not as yet know in detail. The Colonel ordered the troops to disperse or return to their barracks. He was fired at, eight shots taking effect, and also cut up in a horrible manner with swords.

This was the signal for a rush on the Palace. The Gates were forced the Guards fleeing without discharging a gun and the white coated insurgent soldiers who had surrounded the Palace swarmed in from every direction. A small squad of Japanese troops numbering possibly 15 soon made

their appearance on the west side of the little lake close to His Majesty's quarters and before them came a fleeing rout of Guards, Palace servants and runners,—in fact the rout came flying from every direction. An attempt was made to rally the fleeing troops and about 120 massed themselves in a small alleyway. But they were too excited and scared to maintain order or to pay attention to commands. In the confusion, one soldier in loading his rifle had it go off accidentally, and this was the signal for a general fusillade the soldiers firing promiscuously, the shots taking effect only on their own men, 7 or 8 of whom were either killed or wounded. Soon after the appearance of the Japanese troops on the west side of the lake another company was discovered approaching along the east side of the lake, followed by the rioting troops who now made their appearance for the first time and were accompanied by Japanese in civilian dress, many of whom were armed. Reaching the entrance to the immediate quarters of His Majesty the Japanese troops took possession stationing guards of their own men at all the approaches to His Majesty. The white coated Korean troops were drawn up in front of the enclosure containing the buildings in which the King was present, but were excluded.

Just at the beginning of the alarm sounds as of the smashing in of a gate were heard in Her Majesty's quarters, and later on the reports of two shots were heard, but as to what really transpired, there are many conflicting reports. But a ready entrance had been found and a mad search for Her Majesty, the Queen, began. Ruffians, probably *soshi* who seemed to have joined the insurgent troops led the way. The report is that they seized women by the hair of the head and dragged them about to make them lead the way to Her Majesty. But the bloody work was done in one of those two storied structures where it is now admitted the Queen had taken refuge. Here was found the Minister of the Royal Household Yi Kyōng-jik, who was cut down and killed. In the upper story a number of ladies were found and the first one to be seized was the Crown Princess who was dragged about by the hair, beaten, wounded with a sword and thrown down the stairs. It was difficult to discover which one among the women was the Queen and in the hope of making sure work four women were brutally murdered. A Palace maid says one of them was Her Majesty, and that she was knocked down, trampled

and jumped upon and finally dispatched by the sword. For hours even days after the shocking news reached the foreign community it was refused credence. It seemed too inhuman and devilish to be true. But this hope has proved baseless and it is now, Oct. 14th, generally believed that Her Majesty the Queen is no more.

Sometime during the night the guard of the Prince-Parent (the Tai Wön Kun) at the river were startled by a call to open the gates and admit a visitor. This was refused, when without any more ado a window was burst in and Japanese *soshi* sprang in amid the frightened guard. These latter were overpowered and an entrance forced in to the Prince-Parent's apartments. He soon appeared accompanied by his visitors, and the rest of the party having deprived the police guard of their uniforms, dressed themselves in them and started for Söul. When they reached the Palace they were further accompanied by Japanese regulars acting as a guard of honor. The Prince-Parent was then installed in power and the two following proclamations posted in public places.

The first Proclamation reads as follows:

"At present the national power is endangered and the hearts of the people dissolve thro the presence in the Palace of a crowd of base fellows. The abuses of the past are being revived. The laws are in disorder and the dignity of His Majesty is violated. The government stands in imminent danger and the people are in distress like unto a furnace fire. So the National Grand Duke is returned to power to inaugurate changes, expel the base fellows, restore former laws and vindicate the dignity of His Majesty. He returns to power to insure national peace, and to quiet the alarm of the people. This is all; so this proclamation is published. Therefore all are exhorted to follow their ordinary vocations and feel no alarm.

8th. Moon 20th. Day. (Oct. 9th.)

Signed Committee on National Independence.

The second Proclamation reads:

"Nowadays low fellows interfere with the royal glory, drive away men of integrity, substituting inferiority, so that that which would benefit the nation fails on the path to accomplishment. A nation of 500 years is run into danger in a single morning. I was born of the Royal Family and cannot bear the sight of such doings. I have now entered the Palace to aid His Majesty, expel the low fellows, perfect that which will be a benefit, save the country and introduce peace. Everyone should attend to their usual affairs and feel no alarm. Those who now interfere with me will have cause to repent of it.

Signed National Grand Duke (Prince-Parent.)

His Highness still remains with His Majesty to help him guide affairs at this juncture.

We were awakened by the report of firing in the direction of

the Palace about five a. m. This was the useless and disastrous fusillade of the remnant of the Palace Guard that attempted to rally near His Majesty's residence. We hastened to the vicinity of the Palace and found the great street leading to the main entrance crowded with people numbering fully 10,000. The great front Gate was guarded by Japanese troops, and more could also be discerned inside. A surging crowd of Koreans could be seen at the far end of the great rectangle just inside the Great Gate and among them were some Palace women. Only two were permitted to pass out and they were wounded Koreans who were carried out by their fellows. About seven o'clock the guards were changed, the white coated fellows who had by this time cleaned the Palace of the old guards, taking the place of the Japanese at the Gate, though the latter remained inside the Palace.

About 9.30 A. M. as we turned into the great Palace road leading to the main entrance, on a second visit to the scene, the crowd of Koreans appeared not to number more than 4,000. The first object to catch our eyes was a Japanese coolie dragging a cart on which was a mass covered with matting. Four infantry men with fixed bayonets guarded it, while just behind marched a platoon of infantry in heavy marching order. It was proceeding towards the southern part of the city. From time to time small bodies of Japanese troops passed us marching from the direction of the Palace, and when we arrived at the main Gate we discovered that some of them came from the interior of the Palace, while others came from the barracks above alluded to as occupied by Japanese troops. The center and east entrances of the great Palace Gate were barricaded: at the west entrance a double line of the white coated Koreans kept guard with fixed bayonets. A constant stream of straggling Koreans was pouring out. They were probably the last of the old Palace Guard. They had thrown off their uniforms and hidden their arms; everyone of them as he came to the Gate was seized and searched before he was permitted to pass out.

The first of the diplomats to arrive at the Palace was Viscount Miura, who was soon followed by Mr. Waerber and Dr. Allen. They all had an immediate audience with His Majesty, who was found in company with the Prince-Parent. Throughout the morning of the 9th. nothing of note happened. Rumors were constantly flying about but the Korean people seemed to

be impervious to any impression one way or the other. When interrogated they said it was a quarrel of the aristocracy, some of whom were getting killed and many others were fleeing,—it did not concern the people. Yi Wan Yong Minister, of Education; An Kyōng Su, Minister of War and Yi Yun Yong, Minister of Police were dismissed from their posts, and the two latter ordered to be arrested. An Kyōng Su was found and confined to his house; Yi Wan Yong escaped. For the offices thus made vacant Cho Heui Yōn was returned to the War Ministry, and also ordered to act as Supt.-General of Police. Sō Kwang Pōm, Minister of Justice was ordered to act also as Minister of Education. A number of high officials sought safety in flight.

The Official Gazette of Oct. 11th. contained the following edict of deposition of the Queen. It is based on the supposition that she is still alive, but is unsigned by His Majesty. When this paper was presented for Royal signature, the king refused to touch it very properly affirming he would rather have his hand cut off than affix his signature to such an edict.

Edict.

It is now thirty-two years since We ascended the Throne, but Our ruling influence has not yet extended wide. The Queen Min introduced her relatives to the Court and placed them about Our person, whereby she made dull Our senses, exposed the people to extortion, put Our government in disorder, selling offices and titles. Hence tyranny prevailed all over the country and robbers arose in all quarters. Under these circumstances the foundation of Our dynasty was in imminent peril. We knew the extreme of her wickedness, but could not dismiss and punish her because of helplessness and fear of her party.

We desire to stop and suppress her influence. In the Twelfth Moon of last year We took an oath at Our Ancestral Shrine that the Queen, and her relatives and Ours should never again be allowed to interfere in State affairs. We hoped this would lead the Min faction to mend their ways. But the Queen did not give up her wickedness, but with her party aided a crowd of low fellows to rise up about us, and so managed as to prevent the Ministers of State from consulting us. Moreover they have forged Our signature to a decree to disband our loyal soldiers thereby instigating and raising a disturbance, and when it occurred she escaped as in the ImO year. We have endeavored to discover her whereabouts but as she does not come forth and appear we are convinced that she is not only unfitted and unworthy of the Queen's rank, but also that her guilt is excessive and brimfull. Therefore with her We may not succeed to the glory of the Royal Ancestry. So we hereby depose her from the rank of Queen and reduce her to the level of the lowest class.

Signed by

Yi Chai Myōn, Minister of Royal Household.

Kim Hong Chip, Prime Minister.

Kim Yun Sik, Minister for Foreign Affairs.

Pak Chông Yang, Minister for Home Affairs.
Shim Sang Hun, Minister for Finance.
Cho Heui Yôn, Minister for War.
Sô Kwang Pôm, Minister for Justice.
Sô Kwang Pôm, Acting Minister for Education.
Chông Pyông Ha, Vice Minister, for Agriculture and Commerce.

This edict has been revoked however by a further one issued the following day in which Her Majesty was "raised" to the rank of Concubine of the First Order. This was explained in the edict to be issued out of pity for His Royal Highness the Crown Prince and as a reward for his deep devotion to his father.

Upon the news reaching Japan the Imperial Government immediately and emphatically disavowed all knowledge and connection of these deeds. It appointed Mr. J. Komura, Director of the Diplomatic Bureau, and also one other gentleman special commissioners, to proceed to Korea and with Viscount Miura thoroughly investigate the whole matter. The two Commissioners from Japan reached Sôul the evening of Oct. 15th. The Japanese Consular authorities have caused the arrest of fifteen *soshu* and hold them for investigation. An exodus easy to understand, under the circumstances, of certain characters, has taken place. It is hoped that none of the guilty are among them.

"SHE HATH DONE WHAT SHE COULD."

A Korean girl, a member of the Ewa school this city, died last month in the Woman's Hospital. Six or seven years ago she was enrolled a member, and after attending the school awhile, she went home during one of the vacations. The mother with a heartlessness as unimaginable as it was uncalled for, sold her as a slave and the teachers in the school found her running the streets following the closely covered chair of her mistress. Soon she was taken sick and her owner finding the investment unprofitable, was ready to sell her again to the school for the amount spent in medicines. Thus redeemed she came back once more to the Ewa school and for several years was a comparatively well child and made good progress in her studies. She became a Christian and led a beautiful, quiet life before her companions.

About a year ago she was taken sick, which soon developed

into hip-joint disease. She was moved to the children's ward in the hospital. (When Bishop Mallalieu visited Korea in 1892 he took with him some embroidered Korean thimbles, sold them and with the receipts built the children's wards.) For over nine months thro the cold of winter, the bloom of spring and the heat of summer she was confined to her bed, unable to move without help and always in great pain. When we began to talk of building the new church and opened the subscription list she too was interested and wanted to do something. But what could she do? She could not sweep rooms, she could not run errands, she could not even sit up. But on her back her willing hands plied the needle and thimbles and book marks beautifully embroidered came forth from the sick room. They were sold and the money received carefully consecrated to the "new church," "our church." The weary days dragged slowly on, but the thin pale hands were not idle unless the body was in too great pain to stand the work. The 9th. of Sept. came when we laid the corner-stone of the church. The girls in the school were invited to attend, a tent having been put up for them to protect them from the gaze of the men. The patient, industrious little sufferer would come too; the strong arms of the out-door men bore her cot carefully and placed it in the very front where she could see and hear. And she was worthy of a front place for by her zeal and devotion she contributed over 12,000 cash or the full pay of a grown person for a month. When the service was over, exhausted by the excitement of the occasion and by the pain incident to the moving, she closed her weary eyes and said to one of the teachers. "Now let me go to Jesus."

She was carried back to the ward, faithful nurses attended her from day to day, but her mind was looking forward to that "house not made with hands." Feeling a little stronger one day, she called for the few things that belonged to her personally, and then remembered each of her school-mates with a book or a picture card. Martha, herself once an inmate of the hospital but well now, bestowed a mother's care and love upon the suffering patient, received the scissors, the thimble and the rings, long since too large for the emaciated fingers; Mary was given the beautiful New Testament sent from America by her patron and to our own girl was sent a small roll from which the silk was wound to do the embroidery. Her teachers, her schoolmates, her friends were all remembered with a kind wish. This nine days before she

died. On Sept. 21, her wish was granted and the sweet spirit "went to Jesus." At the funeral two days later, little wonder there was not a dry eye among her friends and playmates. A slave girl! One of the King's daughters! "She hath done what she could." Is it any wonder some of us feel that we *must* finish the work of building the church begun by those who gave so much to it.

THE DECENNIAL ANNIVERSARY.

The Decennial Anniversary of the founding of Protestant missions in Korea was observed in Seoul Oct. 9, 10, and 11. A joint committee of the several missions consisting of Rev. G. H. Jones, Chairman: Mrs. M. F. Scranton, Miss Ellen Strong, Revs. D. L. Gifford, F. S. Miller and H. B. Hulbert prepared the following programme which was carried out in every part with the exception of the banquet on Thursday evening. On account of the assault on Her Majesty, the Queen, the banquet very properly was omitted.

HISTORICAL SESSION.

WEDNESDAY 9 A.M.

Chairman, Rev. D. L. Gifford.

Thanksgiving service, conducted by Rev. S. F. Moore.

Historical Address, H. N. Allen, M.D.

Historical Paper of the Methodist Mission Rev. W. B. Scranton, M. D. V, 256

Historical Paper of the Presbyterian Missions North and South, H. G. Underwood, D. D.

Memoir of J. W. Heron, M. D. by Rev. D. L. Gifford.

Memoir of Rev. J. H. Davies, by Rev. D. A. Bunker.

Memoir of Rev. W. J. Hall, M. D. by Rev. H. G. Appenzeller.

Memoir of Rev. W. J. McKenzie, by Rev. H. G. Jones.

KOREAN CHRISTIAN RALLY.

WEDNESDAY, 2.30 P. M.

Chairman, Rev. G. H. Jones.

Addresses, by T. H. Yun, Esq., H. K. Kim, Rev. H. G. Underwood, D. D. and Rev. H. G. Appenzeller.

WOMAN'S CONFERENCE.

THURSDAY 9 A. M.

Chairman, Mrs. M. F. Scranton.

Duet, Mrs. Hulbert and Miss Strong.

Scripture Reading, Miss Paine.

Historical Paper of the Woman's Society of the Presbyterian Mission Mrs. H. G. Underwood.

Historical Paper of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, Mrs. M. F. Scranton. III, 2

Paper "The Relation of the Wives of Missionaries to Missionary Work, Mrs. W. M. Baird. 416

Response, Mrs. H. G. Appenzeller. 421

Paper, "Wherein do our methods of work differ from those of Christ and His Apostles? What is the justification for this difference?" Miss L. C. Rothweiler.

Response, Mrs. D. L. Gifford.

DISCUSSION OF PRACTICAL QUESTIONS CONNECTED WITH THE KOREAN CHURCH.

THURSDAY 2. 20 P. M.

Chairman, Rev. W. M. Baird.

Devotional Exercises were led by Rev. C. E. Pauling.

Spirituality of the native Church.

Rev. H. G. Underwood, D. D.

J. B. Busteed, M. D.

Weaknesses and Difficulties.

Rev. S. A. Moffett.

Rev. H. B. Hulbert.

Statistics, C. C. Vinton, M. D., 382

Literature, Rev. J. S. Gale., 423?

Rev. G. H. Jones.

The same general subject was discussed on Friday at 2, 30 P. M.

Rev Dr. Underwood, Chairman.

Instruction, Rev. D. L. Gifford.

Rev. W. M. Baird.

Native Ministry, Rev. H. G. Appenzeller.

Rev. W. D. Reynolds, III, 199

We hope to present our readers with some of these papers. That on statistics may be found on another page. After the reading of this paper, the meeting rose and sang "Praise God from whom all blessings flow" in recognition of the good work begun the first decade. The exercises were throughout full of interest, but the general opinion probably is that in the "Korean Christian Rally" on Wednesday afternoon and "The Woman's Conference" on Thursday morning the interest culminated. The inspiration derived from all the meetings cannot but be lasting. Notwithstanding the troublous times through which we are passing, the churches having missions in Korea may well rejoice at the beginnings of their work here. For if there was one thought more prominent than another it was that only a mere beginning had thus far been made.

NOTES AND COMMENTS.

THE rice crop this year is large.

C. R. Greathouse, Adviser to the Korean Government, made a short trip into the country Sept. 21—22.

Repairs are going on in the Chinese Consulate from which we infer that a Consul will soon be sent to Seoul.

The Pai Chai school opened Sept. 11 with a large attendance and new students are enrolled daily. The Minister of Education visited the school on opening day.

J. Mc. Leavy Brown, Chief Commissioner of Customs was absent from Seoul for a few weeks at the end of last month and the beginning of this, visiting Chemulpo and Fusan.

Dr. O. R. Avison and family moved in from their summer home on the river at Han Kang and opened again the Government Hospital, temporarily closed during the time of cholera.

With no ambition to play the rôle of prophet, we venture the prediction that the average Korean policeman who wears white gloves when on duty in August will stand a good chance of going without them in January.

The streets in the Japanese settlement are being repaired and wherever possible widened. The main street extends to Nak Dong. On the South gate street there are a number of Japanese stores lining both sides of the street.

Men in white coats are again seen on the streets. We have not heard of

any arrests and indulge the hope that the day may not be far removed when a man will be permitted to wear what pleases him without dictation from the government.

Speaking of the Chinese, we notice they are returning to Korea in large numbers and reopening their shops. Hawkers and peddlers are dispensing their goods in the foreign settlements and on the principal streets. The "*Ghazee*" in her trip near the end of last month, it is said, brought over 7000 packages of goods to Chemulpo.

It invariably occurs to us, notwithstanding the lapse of some four or five years, when walking on the city wall back of the extensive grounds of the French Commissionaire to ask by what authority about one half of the top of the wall was fenced in as property of the French Government? We always supposed the city wall, top and all, belonged to the city and could not be purchased.

The annual Meeting of the Southern Presbyterian Mission was held on the 19th. and 20th. of September. The Rev. L. B. Tate presided. This mission was founded in the fall of 1892 and its members during the last year did considerable travelling in the southern provinces. Miss. Tate spent several weeks in Chun Chu, the capital of the Chulla province, being the first lady to visit that city.

Among other arrivals by the steamer "*Ghazee*" was Ex-Premier and Court Favorite, Min Yung Jun. His presence outside the gates of Seoul was announced in the Palace on Sept. 24th. He did not enter the city. Many called to pay their respects to their late chief, but for reasons of his own he refused to see them, and after a few day's rest, went to the home of his father in the country.

We have the following from a reliable Korean source. There are thirty Korean brick layers in the city, of whom only three are skilled in the trade. They charge two yen and fifty sen to lay a thousand bricks. Chinese brick-layers two yen a thousand and will lay the thousand while the Koreans lay only seven hundred. The Koreans must wake up or they will be driven to the wall in labor as well as in business.

A Public Library for Seoul! It is needed. The Koreans are seeking knowledge. The Library should have books in Chinese and Unmoun first and later books in the English, Japanese and other languages might be added. We make the suggestion and shall be pleased to be used as a medium either for discussing the project or for receiving contributions. The Library is intended primarily for the Koreans. Who will make a start?

The "*Ghazee*" brought from China to Chemulpo Sept. 23rd. the Commission of the Transportation Department of the Field Museum, Chicago. Mr. William H. Jackson visited Seoul the following day. The object of his visit was presented to the King, who promptly opened all the buildings and grounds in the Palace to Mr. Jackson who was thus enabled to secure some fine photographic views. On the 25th. Mr. Jackson left Seoul for Wonsan overland to join the Commission there again.

The island of Wol-ung Do, described by Mr. Mörsel on another page is well known to Koreans and has an interesting history. The fertility of the island made it famous, for we are told that "bamboo grew to twice the size it grew on the main land, while the peaches were so large that the pits were divided and wine cups made from the two parts." The island was inhabited by a people as wild and lawless as they were superstitious. Various attempts were made to subdue the fierce dwellers in this island, but they all ended in failure. At last in the days of Silla, *Yi So Poo*, more brave and ingenious than his predecessors hit upon a device which may be compared favorably with the wooden horse strategy of ancient Troy. He played upon the fears and superstitions of the savages. Before sailing, so the legend runs, he had a large number of wooden sea-lions made. Approaching the island he uncaged the fierce beasts and quietly dropped them into the water. He then harangued the people, pointed to the sea full of lions and threatened them that unless they submitted immediately and surrendered unconditionally the angry beasts would be turned loose upon them. The articles of surrender were drawn up at once, signed and Wolung Do became one of the 10,000 islands over which His Majesty holds sway.

Some time during the present dynasty, perhaps after the Japanese invasion, for reasons unknown to the inhabitants they were all moved from the island to the shore. Once in three years an inspection was ordered to see that the law was enforced.

Recently the edict was revoked and in order to encourage emigration thither, the taxes are remitted. The place however has a bad reputation—it is infested by rats and to exterminate the vermin each citizen is urged to catch ten rats every year and report to the government.

The camphor wood obtained on this island is very highly esteemed by Koreans and is used in offering sacrifices more extensively than that brought from any other place.

The following communication was sent up for publication from Wonsan by reliable persons. We regret exceedingly the occurrences related below, but give them all the publicity we can in the hope that the recurrence may be made more difficult if not impossible.

"On the last day of the 7th. Moon a Korean by the name of Pai was cutting fuel near the dwelling of the Catholic priest, when the owner ordered him to go away. Because the man did not go at once, the priest who had a shot-gun fired upon and seriously wounded the Korean. One shot passed thro the right arm near the elbow and another wounding deeply the left leg a little below the knee. The man evidently was in a stooping position. Not satisfied with this display of barbarity, the offender resented all inquiry by the Korean authorities. The Chief of Police on calling to ascertain of what offence Pai had been guilty was not only ordered away but was first struck by the priest and then beaten by a band of Korean Christians who had apparently been summoned to strengthen the hands of their spiritual adviser.

"The Chief of Police succeeded in escaping from their hands at the priest's house, but was followed by both the priest and his adherents to the police station in the native town where he was again severely beaten.

"The wounded man was taken to Dr. McGill's hospital and at last reports was doing well but his recovery is by no means assured. The poor fellow had been in Wonsan but a short time and says he did not know that

a foreigner lived in the neighborhood and that he was fired upon immediately after being shouted at in words he did not understand. That the man was not killed or mortally wounded was not due to the smallness of the shot used, but only to the fact that those taking effect did not chance to strike a vital part.

"About two months ago the priest above referred to together with another priest living in the district of An Pyun was coming into Wonsan when the latter ordered a boy to stop smoking in his presence. He ventured a reply and was beaten first by the priest's groom and afterwards by the priest himself for his so-called insolence. The boy has since died as the result of injuries then received. (The Superintendent of Trade said to a foreign resident of Wonsan that the beating surpassed anything he had ever seen among Koreans. Editors K. R.)

"If there were the only offences of these priests, most of us would probably be slow to believe but that the facts of these occurrences, as above related, had been misunderstood and therefore misrepresented. It is commonly reported that the offender in the second case is in the habit of beating Koreans often without the least provocation and at least two instances of such misconduct, to speak very mildly, have been witnessed by foreign residents at Wonsan."

Through the courtesy of Gen. Le Gendre we were privileged to examine briefly. "*BIBLIOGRAPHIE Coréenne Tableau Littéraire de la Corée*" vol. 1. by Maurice Courant, interpreter de la Legation de France a Tokyo. This is a valuable work for scholars and we hope to give our readers a review of it soon. In the meantime students will not make a mistake if they secure the work.

Seoul has been honored with distinguished visitors of late. Mr. and Mrs. Alexander Keumure arrived Oct. 7. Mr. Kenmure is agent of the British and Foreign Bible Society and we have pleasure in announcing that he intends to remain in Seoul several months. Rev. H. Loomis, agent of the American Bible Society for Japan and Korea reached here Oct. 9.

The Rev. E. R. Hendrix, D. D. Bishop of the Methodist Episcopal Church, South and the Rev. C. F. Reid, D. D., of Shanghai arrived on the 11th inst. The river steamer on which they took passage from Chemulpo ran on a sand bar. Under the leadership of Rev. W. M. Junkin the visitors attempted to come overland to Seoul—some twenty miles. This long tramp, however, did not keep the Bishop from preaching an eloquent and powerful sermon to the foreigners the next day. The subject was on working together with God. The Bishop has kindly consented to have the discourse put into Korean and we hope to publish it in tract form.

Col. Cockerill, representative of *The New York Herald*, also arrived about the same time.

Just as we make up the final form we learn that His Majesty has conferred the rank of Pan Sö upon Gen. C. W. Le Gendre. This is the position of President of a metropolitan Board and is we believe the first time a foreigner has been honored with this high rank.

One of the very few foreigners who has seen the Great Lake mentioned by Mrs. Gifford in the August *Repository*, is Major Goold-Adams, who gives a most interesting account of his visit to Old White Head (Paik tu san) in the *Repository* for 1892. We reproduce here his most interesting description of